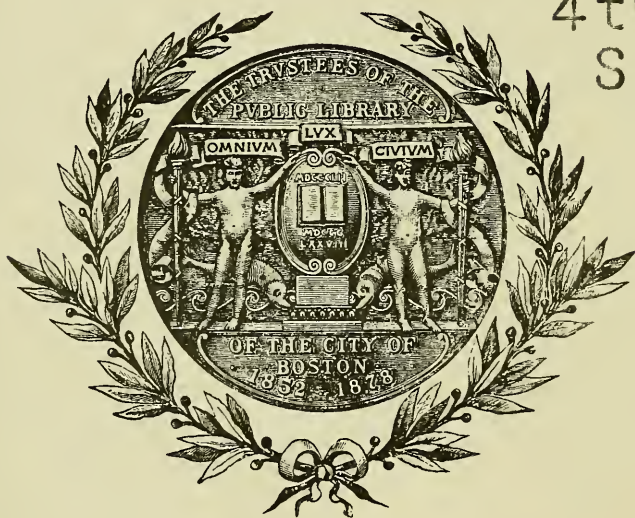


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[No. 103.

INCARNATION.

BY

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AMERICAN UNITARIAN ASSOCIATION,
BOSTON.

“The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity ; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose.” — ARTICLE I. *of the By-Laws of the American Unitarian Association.*

UNIVERSITY PRESS :
JOHN WILSON AND SON, CAMBRIDGE, U. S. A.

INCARNATION.

THE NATURAL ORIGIN OF INCARNATION BELIEFS.

The great affirmation of religion is that God and man are in essence one. All forms of anthropomorphism, all types of incarnation, are but varied expressions of this one affirmation. God and man are in essence one: in its low and far beginnings Religion said that, when it personified the powers of the sky and the storm and the sea, when it told their biographies in personal myths and legends, when it carved their faces with human features and gave them perhaps a hundred human hands, when it endowed them with all of the human vices and some of the human virtues. This we call anthropomorphism. Man could not do otherwise. He cannot do otherwise. He has to imagine, to *image*, the invisible in terms of the visible, the unknown in terms of the known. He has to think of the Power without in terms of the Power within; that is, in terms of self-consciousness. Though we will to mask the process by refusing to christen the image in the mind, no less it is there, — the image; and the image is always a personal one, dimmed away perhaps into vagueness, shredded away perhaps into fragments; the human only approximated, it may be, as when Egypt, singling out some part or quality of the human for the god, divinized cats and rams and bulls. But always and every-

where man has had to think of, still has to think of — that is, to mentally image — the unknown Powers in terms of self-consciousness. Do we call them “impersonal”? Try as we may to disguise it, the impersonal is still the imp of the personal. One way or another, therefore, man always makes God in his own image. The Genesis verse, where God says, “Let us make man in our image,” only states the same truth the other way round.

The belief in incarnation is but one form of this anthropomorphism. Given the God, and grant him the wish to make himself visible, he must choose between rock, tree, brute, and man, or these enlarged to their greatest; let rock stand for the sky and the star and the mountain and sea. According to the chronicles of human religion, the unseen Powers have chosen all these forms of self-manifestation. But when they would manifest themselves at their fullest of being, inevitably they have climbed into manhood. They could not do otherwise, because, so far as we yet have explored either earth or the heavens or the hells, we find, or at least we are able to recognize, nothing above human semblances. As the very devils are our “bosses” with horns, so the very archangels are our saints with wings. If we knew anything higher than man, our gods would have taken that higher form. As it is, they have to content themselves with the human. So here and there over the earth we find these theophanies, — the gods becoming man, as men have believed.

ORIENTAL AND GREEK INCARNATIONS.

Of all the lands whereon they have lit in flesh, the lands of the Hindu and the Greek have given, perhaps, the most gracious examples. “In Vishnu land, what avatar?” asks Browning, in his poem, of Waring, the

traveller. For in Vishnu land the god has not done arriving: he is still breaking forth in the flesh, as many a time before he has come, — now as the fish that saved the good Manu at the time of the deluge, and now as the tortoise that supported the world in the churning throes of creation, and now as the man-lion who routed the demon-king, and now and again in some favorite hero of legend, and most of all in the good Krishna, — he of miraculous birth and the shepherd companions, he who, in the Bhagavad-Ghita, proclaims himself the Supreme, the Redeemer; in all his incarnations, gentle, humane, self-sacrificing, and a god that bringeth salvation. So with the Buddhas, who from the mystic other-world emerge as men, whenever this world needs redemption. Four-and-twenty times had they come before our Buddha appeared; and already, in Thibet, the worshippers worship the unborn Buddhas elect who are yet to come in the flesh, named and known in advance from their future feats of salvation. The Orient loves incarnation, and has what it loves. Only forty-five years ago the Incarnate God was executed in Persia. His title there was the Bab, or “Gate,” — the young prophet whose lofty morality, whose charm of personal presence, whose power to inspire lowly followers to be heroes and martyrs of faith, whose fate after six years of teaching, whose idealization in legend after his death and before, are such correlates all to the story we love so well; as Estlin Carpenter has just been reminding us. Only three years ago the Bab’s successor died in Acre, — again the Incarnate God, as his followers thought.

But more familiar to us are the incarnations of Greece. “Imitate God,” was the conscious aspiration and maxim of Plato; but “Let the gods imitate man” was the unconscious law by which the ancient myths of Plato’s race had already constructed themselves.

God's manlikeness was fundamental in the Greek mind. Coleridge's phrase, "the fair *humanities* of old religions," was right both in its noun and in its adjective for the Greek religion of old. Very human the maidens that glanced in the forest and stream; very human allies haste from the skies to aid the heroes of Homer's tales of battle; and the marble statues that glowed in the shrines of the temples and lined the Greek streets tell what the average Greek would hardly have been surprised to meet in the flesh. Had he not been brought up on the stories of incarnation? and here was the story in marble. That scene in Acts, of the hill-town in Asia Minor, where the two apostles were taken, the old man for Zeus, and the young man for Hermes, and barely escaped from the sacrifice offered them, — and then barely escaped being sacrificed, — is, doubtless, a glimpse of the mind of ten thousand towns of the time. And what shall we say to the apotheosis of the Roman emperors as another glimpse at the incarnation capacities of the time in which Christianity rose? It has been described as a "popular religion" of the provinces in the second century, — that deification of the man who as emperor embodied the power and the majesty of Rome, the God-man of Rome, with altars and temples and priesthoods dedicated to him.

THE BIRTH-STORY OF CHRISTENDOM'S GOD-MAN.

And now we must come to our own Christian religion, which, *because* it is a lofty religion, has emphasized as no other religion on earth has done this man-likeness of God. Even when we name God "Our Father," we humanize him. But it is only a small part of Christendom that, outside of the prayer of Jesus, prays to "Our Father" by name, — so small a part that, practically, we may say, *The God of Christendom is a man.*

How came it to be so? The half-familiar story can be told in three years or three moments. Shall we try to hint it once more in the moment way? It is a story of the meeting and blending of two great rivers of thought. One was the Jewish dream of a *Christ*, a Prophet-king, who would deliver the people from the oppressor, and lift them up to righteousness and glory, and establish the kingdom of heaven on earth. It was the old national dream, springing from the older and deathless faith that the Jews were God's "chosen people." The other stream of thought was Greek. All around Jewry lay the bright Greek world. That world, too, had its old religion; but in the time of Jesus the old faiths were dying and dropping from the mind, like brown leaves from the trees of November. In their place monotheistic philosophies were rising; and one idea among the Greek thinkers was that God creates all things by his *Logos*, his Living Word. It is easy to think of a word as projected outside of the uttering mind, and having operant force of its own; easy from this to personify that word as living; easy, then, if it be God's Word, to conceive of it as a secondary God, acting as Creator, Inspirer, and Providence. We ought not to find the idea hard to understand, if we think we understand our Emerson's phrase, "The good laws are *alive*," or his line, "*And conscious law is king of kings.*" This *Logos* idea for the Greek had its rise in old Platonic and Stoic sources; but Philo, the Greek-minded Jew of Alexandria, living when Jesus lived, gave it clearest expression and vogue. Now, when Paul bore Christianity out into the Greek world, — thereby saving it from being a tiny Jewish sect of which we might never have heard, — the "Christ" he preached was already in his mind a being far above a merely Jewish Christ. He was a new Adam, the Image of God, a

universal Christ. And Greeks who heard of this Christ soon began to say, "This is no other than our Creative Word of God *made flesh*, and come on the earth as man." So Jewish "Christ" and Greek "Word" began to blend into one being, and in that blending the God of Christendom was born. *In that blending the God of Christendom was born.* The Jew had furnished the human, the Greek had furnished the divine, element; the Jew furnished the ethical, the Greek the functional, element; the Jew furnished the historic and the temporal, the Greek furnished the transcendent and eternal element of the new god. Jew gave him body, Greek gave him soul. The figure is Jew, the transfiguration is Greek. Son of Man, Jew, — Son of God, Greek. An august ancestry! And both parts were essential to the "incarnation."

The Gospel of John, so called, the Greek Gospel of the four, and the latest written, is the biography of this new Jesus. It is one of the books of the world's unsparable scripture, but we seek in vain in it for a Sermon on the Mount or for parables of the kingdom of heaven. Its emphasis is not, as in them, on morals and life, but on the person of the Christ, the Word and Light of God, that "lighteth every man who cometh into the world," and that at last took flesh and dwelt among men, full of grace and glory. As years went by, the emphasis upon the person of the Christ grew greater. John's Gospel shows the thought as it was, perhaps, about the year 125. Justin Martyr, a generation later than that, expands the thought a little, dwelling more than John upon the spiritual and essential Christ, of whom every race partakes: Abraham and Socrates, for instance, were Christians in virtue of the indwelling Christ, to whom they were obedient. The year 200 comes, and the word "*trias*" — a little later, in Tertullian's Latin, *trinitas* — is dropping into Christian theology, though

as yet with a very embryonic meaning; and Clement is teaching that Christ is the immanent God enstructured in the constitution of the world, enstructured in the human soul, — redemption being the progressive education of the human race by this indwelling teacher. The year 250, or thereabouts, brings Origen with his momentous and far-reaching phrase, “the eternal generation of the Son.” It brings Sabellius, teaching that Father, Son, and Holy Spirit are but three forms or aspects of the One. And it brings into Christian theology, but only to be repudiated at this time, the star-word *homoousios*. And the year 325 brings the Council of Nicæa, in which the doctrine of the Trinity flowers almost full-calyxed, and *homoousios* (“same-natured,” “consubstantial”) becomes the test of orthodoxy; and Christ is henceforth “very God of very God.” Yet the Trinity was but a midway point in the mighty speculation! What is the nature of the Christ? How is he perfect man, yet perfect God? has he two natures, or but one? Has he two wills, or only one? Over such problems the Greek Christian world thought and wrote and quarrelled for three centuries more. Council after council met to settle them, and met in vain.

OUR COMMENT: (1) THE INCARNATION A BLESSED FAITH
FOR THAT TIME’S NEED.

And what is our comment on this birth-story of Christendom’s God, so much more wondrous to thought than the shining Christmas stories that make the pearl-gate to the Gospels, — what is our comment to-day, after fifteen hundred years, and in the light of the evolution idea? The comment looks in two directions. One way is this: Be the doctrine what we call true or what we call false, it is well for the world that Athanasius won the field of Nicæa. Well, for three reasons at least: —

(1) His triumph *made God real*, the Infinite, Absolute, Unknown God, — no less being than that, — real, — real as a person, real as sandals on feet and tunic on body and look in the eyes and words from the lip could make him; real, too, as a Goodness; real, too, as Love.

“The very God! think, Abib; dost thou think?
 So, the All-Great were the All-Loving, too, —
 So, through the thunder comes a human voice
 Saying, ‘O heart I made, a heart beats here!
 Face, my hands fashioned, see it in myself!
 Thou hast no power, nor mayst conceive of mine,
 But love I gave thee, with myself to love,
 And thou must love me who have died for thee!’
 The madman saith He said so: it is strange.”

So writeth Browning’s “Karshish”: so say we with him, “strange”; and, fact or not, a blessed faith for that time’s need. It was an immense equipment of faith for Europe to start on the stormy centuries that followed the break-up of the Roman Empire with a good God as solid-sure as incarnation had made him.

(2) Athanasius’ victory made the *unity of God and man real*. This was in truth the great point at issue, the unity of God and man, not the unity of God with Christ as an individual. Men often fight, as they build, better than they know. The Christ was very man of very man, as well as very God of very God. In him the *whole race stood*, when the signers at Nicæa signed their names below that word *homoousios*, “consubstantial,” — God and Son of God one in their nature. It is really much more to say *one with* than *like to*. It takes one into the family: it is the difference between the kin and the guest. And that is a difference almost worth quarrelling over. Had Arius triumphed, man as represented in Christ would have stood outside of God’s being, the guest of his welcome, not the child of his

inmost nature. Again, we must own, it was a great equipment for faith to enter the stormy centuries of Europe's remaking with this fact — God and man one — locked fast in its creed. Even if the casket were as seldom unlocked for inspection of contents as the shrine that held the bone of a saint, the bone, the sacred fact, was there, dimly believed in, some day to kindle with resurrection.

A third gain should be credited to the incarnation belief, though perhaps an Arian victory would have been as good as the Athanasian for *this* end: the belief in the incarnation of God in Christ has made it forever impossible that any character less good than that of Jesus should be accepted as symbol of Christendom's God. The Father *must* be as good as the Son, and we know *he* was good. The Father must be as good as the Son whom we know. The words are simple, the thought is deep and far-reaching; for to make God as good as his saints is to put the axe to the root of a good many dogmas.

(2) THE INCARNATION A KINDERGARTEN STORY.

This, then, is half of our comment. It is well for the world that Christendom's God was born as the God-man. The other half of our comment is this: that the whole story is a *kindergarten* story. The great central doctrine of Christendom, God incarnate in Christ, is but an *object-lesson* in the kindergarten of faith. It puts a vast truth in the concrete form in which minds can most readily take it. The vaster a fact, the more we need the symbol, the type, the object-lesson, to represent it. If the symbol is not given us, we make one for ourselves, — we as individuals, we as the race. It is another psychological law, akin to the law with whose statement this paper began. You remember Tennyson's

words, touching this very theme of ours in his musical way: —

“Where truth in closest words shall fail,
The truth embodied in a tale
Shall enter in at lowly doors.

“And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought;

“Which he may read that binds the sheaf,
Or builds the house, or digs the grave,
And those wild eyes that watch the wave
In roarings round the coral reef.

.

“See, thou that countest reason ripe
In holding by the law within,
Thou fail not in a world of sin,
And ev’n for want of such a type.”

IS THE INCARNATION BELIEF A MISTAKE, THEN ?

Is this saying that the central dogma of Christendom is an error, — an age-long, world-wide mistake? *Yes*, if the object-lesson be taken as literal history, or as the whole of the fact, its rounded and final statement. So is any kindergarten story an error, taken in that way. If *not* taken so, then *no*, not a mistake. The trouble is that of our theologies we like not to say “kindergarten,” whereas theology is nothing *but* kindergarten statements. That, when we know it, is what makes it safe to have a theology. Till we do know it, it hardly is safe, though inevitable. And certainly too long, and too widely still, Christendom’s kindergarten story has been taken to cover literally, and cover the whole of, the fact of incarnation. Even where it is not so taken, the advent of the God-man as unique historic fact there in Palestine, eighteen

centuries since, is the centre of faith as held by many of the wisest and best that we know, — by such men as Phillips Brooks, to name one for type. By no means does a man like Brooks hold that Christ was the whole of the incarnation. Most of the thoughtful orthodox theologians are saying to-day, I suppose, that the incarnation not only revealed God to man, but *man* to *himself*, — *his* oneness in nature with God. They are making return to the Gospel of Origen, Clement, Justin, and John, — that the same Word that took flesh in Jesus is the light that lighteth every man that cometh into the world. It is the old Stoic gospel of the immanent God, the *pre-Christian* gospel, which they are returning to with stress and delight. It is saying much the same thing to say that a new Christ is emerging in Orthodoxy, the human within the divine. It is Christ the All-Manly, Christ the All-Brotherly. “All-manly” means character: “All-brotherly” means daily service. And more than ever his true worship is felt to be imitation. “*Be a Christ!* Everything is summed up in that,” cries Mr. Stead; and many an orthodox heart amens. None the less, rather all the more, in virtue of this participation in incarnation by men, allowed by the new Orthodoxy, is it true, as we were reminded last night, that the orthodox theology is becoming more and more Christo-centric. And this means that the Palestinian incarnation is still held as centre of faith by those wisest and best just referred to. So what shall we do? We must choose. The incarnation was either a Palestinian incident, an actual, localized, dated, historic fact, as our friends think it was, or else it is a kindergarten statement of a fact that transcends history, — an object-lesson which the mind of man made for itself at that wonderful era, and in which, hardly knowing, he has ever since faced in rimmed outline a rimless, infinite fact.

Now, just what the light of evolution gives us is the power, to some of us the necessity, of looking at old doctrines in this latter way. It is no longer a question of "error" *versus* "truth." Priestley, a hundred years ago, could treat of the dogmas that rose around the Sermon on the Mount and its preacher as the "corruptions" of Christianity. *We* cannot speak that way. The Nicene Creed rose as naturally—I would almost say, as grandly—in the mind of man as the Beatitudes rose in his heart. Jesus would have been amazed at it, to be sure; but bring him across the years, set him down in the Darwin century, train him a bit in its thought, then bid him look back to Alexandria and Nicæa and their incarnation-feat over his memory, and I think he would have recognized that feat's true nature,—*parable work!* He was a great kindergartner himself in his method; and living in our time would he not know an object-lesson in history, when he saw one? In every case—is that any too strong a statement?—in every case where an old orthodox doctrine differs from the later form of that doctrine, the earlier form is the concrete, dramatic "object-lesson," the "kindergarten" form of the truth aiming at statement, while our later form is some larger statement of the same fact or law, of which the object-lesson now appears as parable or symbol; *now* appears,—of course it did not so appear then, when men first wrought it in a glad sincerity as the verity of God. It is thus with the Incarnation doctrine, thus with Vicarious Atonement, thus with Original Sin, thus with Election, thus with all the old dogmas of Christendom, formulated three hundred, or fifteen hundred years, ago. In each and every case the difference between the earlier and the later form is not so much the difference between error and truth as men have been wont to think. It is much more the differ-

ence between the concrete and the universal, the illustration and the law. No : the true name for Orthodoxy is *not* "Error" any more than it is "Right-thinking." It is no good omen for Unitarianism when Unitarians break into applause over bright slurs upon Orthodoxy. Is that all the *acumen* we have, — not to say, all the heart ?

I hardly know whether orthodox friends, however, will like the word "kindergarten" better than "error." It sounds less hostile, but more patronizing ; and patronage is harder to forgive than hostility. And yet I suspect that many of them, so expansive is their own thought to-day, will thank you for suggesting it. It covers the case as they themselves recognize the case ; that is, it is a word that leaves their old thought *true*, but their new thought *truer*, — this the large of which that was the small. And we all like to find we have grown, so long as we don't have to call our childhood an "error." So I recommend you to try the word — *gently*. I have tried it, and really thought it gave some orthodox friends relief. It is psychological and therefore illuminating.

THE LARGER AND TRUER FORM OF THE INCARNATION
BELIEF, — GOD INCARNATE IN MAN.

The crown of my paper ought to be an answer to the question, "What is the larger form of the incarnation thought, of which the Palestinian incarnation is the concrete illustration ?" I have short time to hint it.

That object-lesson, be it said, has much work yet to do in the world. Nevertheless, it is beginning to fade by expansion into the larger truth. This larger truth, of course, is *God incarnate in humanity*. It is the old pre-Christian, Stoic truth, *immensely intensified and deepened and ennobled by the eighteen centuries of Chris-*

tendom's object-lesson. I spoke of the help that Orthodoxy is already giving in the new interpretation of the truth, and I cannot but think that its part is destined to be far larger than ours in the beautiful transfiguration; for we are a very small body, and will be, I think, if true to our principles. They should still, and forever, lead onward, and give us our home, as before, among visions that must *wait* to be popular. But in simplest truth we may say that the larger incarnation is the central truth of Unitarianism, even as the smaller incarnation has been the central truth of the older Christianity; and that no *one* soul in modern time has been so eminent a prophet of this grander meaning as our own Channing. The distinctive faith of Unitarianism has never been its thought of God, although that gives us name: it has been our thought of man. It is our faith in the dignity of human nature. When this faith in the dignity of human nature comes full circle, it is faith in the intellectual and moral unity of God and man. It thus rounds again into a thought of God, and gives us back the incarnation doctrine in nobler form than ever, — God incarnate in humanity, not merely in the one man Jesus. This, I suppose, is what Dr. Hedge had in mind when he said that Unitarianism would better have been named "Humanitarianism." It certainly is the faith which Channing calls his "one sublime idea." "One sublime idea has taken hold of my mind: it is the greatness of the soul, its divinity, its union with God by spiritual likeness." "In ourselves are elements of the divinity." "All minds are of one family." One could quote passage after passage: it is Channing's constant emphasis. Emerson has it, of course, at the height of his ethical rapture. "If a man is at heart just, then in so far is he God: the safety of God, the immortality of God, the majesty of God, do enter into that man with justice."

God incarnate in man, in humanity! Break the thought into syllables. This very *body* of ours, its blood and its bone and its mystic nerve, the holy microcosm to his macrocosm; our *mind* thinking out his thoughts inbreathed, inspired, in us,—he the Raphael behind Raphael, the Newton behind Newton, the Edison behind Edison; his justice, his right, organizing itself in the instincts of *conscience*, the whispers and thunders of *ought*; he becoming incarnate in Garrison, incarnate in Frances Willard and their armies of followers, incarnate in myriads of saints hung upon many a cross; his heart of *love* beating in mothers and fathers and children, making two one the wide world over of life, and out of the oneness again repeopling his worlds; and waking in hearts here and there “love for every unloved creature, lonely, poor, or small,” and so setting new ideals, new incarnations of love, at work in the world. “In thy face have I seen the Eternal,” said dying Bunsen, looking up in the face of his wife bending over him. He spoke for millions of living. “God could not be everywhere, so he made mothers,” said the old Jewish proverb with splendid audacity, voicing the fact of his incarnation that way. In the “Bonnie Briar Bush” book you remember how the poor girl comes home from her wayward London life to her hard, proud, righteous, heart-broken father in the home in the Highlands, and how she afterwards says to Marget, the wise woman-friend who sent for her, hinting the broken heart,—“It iss a peety you hef not the Gaelic,” Flora said: “it iss the best of all languages for loving. There are fifty words for darling, and my father will be calling me every one that night I came home.” “Fifty words for darling,” and God put them all into just his one Gaelic tongue, an almost dead language at that, and into just a single softened heart. “Fifty words for darling,” and the

Father of all trying to utter them every one in his millions of parents.

All this is mystic, is pantheistic, I know. Well, let it be so: the doctrine of incarnation is always mystic, often verges on pantheism, whether that be a bad or a good thing; and this is the new-old doctrine of incarnation, God in humanity. I know, too, that there is the fact of evil in man, and the conundrum waiting in ambush, Is the good God incarnate in evil? I shall just pass it by for now, only turning in passing toward the evolution thought that has light to throw on that problem. This new-old form of the doctrine calls incarnation continuous, progressive, ascendant, as well as universal. It recognizes *grades* of projection of the "Word" into the visible flesh. It recognizes lower and higher. The brute and the cousins below him, the angel and the cousins above him, come into the scope of the plan. It takes all nature, all history, and all of humanity to reveal the whole of the God. One can insist, if he will, on a foolish question, "But who *best* embodies the God?" And the answer for us, being human, of course is, The best man or best woman, — if you know the name. But you do not, for we do not know all God has done and is doing in history; and, therefore, any specific and emphasized answer is foolish. But with this question answered or not, the great fact is, — incarnation universal, continuous, perpetual, progressive. The true Church of the Incarnation is the Church of All Souls.

This is *human theology*. To-day there is a conscious, deliberate, scientific exploration of human nature to find man; and the result of the exploration is also the discovery of God. Of this human theology the poets as yet are the best interpreters. It is good to rise above differing doctrines to poetry that solves doctrines and makes them as one, to poetry that knows doctrines to

be lower forms of itself. The old theology argued too often, or tried to, from God to man: this human theology argues from man to the God. We find it of old in Jesus, who argued in both ways. We can find it to-day in the prose of professors and preachers. But we find it, perhaps, at its clearest in simple verses like Whittier's or Blake's. And who can forget the sounding rhythms of Browning, his "Saul," and how the argument climbs at the end, proving God's love from the man's?

"Do I find love so full in my nature, God's ultimate gift,
That I doubt his own love can compete with it? here, the parts shift?
Here, the creature surpass the Creator, — the end, what Began? . . .
Would *I* suffer for him that I love? So wouldst Thou, — so wilt
Thou!

So shall crown Thee the topmost, ineffablest, uttermost crown —
And Thy love fill infinitude wholly! . . .

'T is the weakness in strength that I cry for! my flesh that I seek
In the Godhead! I seek, and I find it! O Saul, it shall be
A Face like my face that receives thee; a Man like to me
Thou shalt love and be loved by, forever: a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ
stand!"

It is the boy-prophet's vision of the God who in the deeps of his nature is Infinite Man, his chant of the incarnation forever potential.

But we close with words that are simpler and larger still, — verses that once I found at the end of Theodore Parker's last sermon, the one in which he told, "What Religion may Do for a Man." With these in his heart he turned, and left his people, and died. The verses were not printed with the sermon, — perhaps strength did not allow him to read them; but there they wait in the manuscript, attesting a thought to have them his last words. They are by William Blake, "the mad poet," whose sanity named them

THE DIVINE IMAGE.

To Mercy, Pity, Peace, and Love
All pray in their distress,
And to these virtues of delight
Return their thankfulness.

For Mercy, Pity, Peace, and Love
Is God our Father dear ;
And Mercy, Pity, Peace, and Love
Is man, his child and care.

For Mercy has a human heart ;
Pity, a human face ;
And Love, the human form divine ;
And Peace, the human dress.

Then every man, of every clime,
That prays in his distress,
Prays to the human form divine, —
Love, Mercy, Pity, Peace.

And all must love the human form,
In Heathen, Turk, or Jew.
Where Mercy, Love, and Pity dwell,
There God is dwelling, too.

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